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GENERAL DIRECTORY.

For the information of all we will keep the following Directory standing awhile.

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PRESIDENT—Sept. W. H. Harvill, Meridian, Miss.  
RECORDING SECRETARY—E. A. J. Miller, Port Gibson, Miss.  
CORRESPONDING SECRETARY—J. T. Beck, Jackson, Miss.  
TREASURER—Capt. W. T. Ratliff, Ray-Mount, Miss.  
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STARS MISSIONS—Miss. A. S. G. Campbell, Clinton, Miss.  
MINISTERS' EDUCATION—E. W. S. Webb, Clinton, Miss.  
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BAPTIST RECORD—All business communications and money to M. T. Martin, Jackson, Mississippi, and all matter intended for publication to E. A. J. Miller, Port Gibson, Clinton, Miss.

GENERAL.  
Home Mission Board of the Southern Baptist Convention—Eld. W. H. Harvill, Meridian, Miss.  
Foreign Missions—Eld. H. A. Tupper, Richmond, Va.  
Southern Baptist Theological Seminary—Eld. J. P. Boyce, Louisville, Ky.

The Six Days of Creation.

In the following narrative by day, I do not understand one day of twenty-four hours; but rather an indefinite period of time. A day with the Lord is as a thousand years, and a thousand years as one day. Hence from my standpoint, I can grant geologists as much time as they may wish.

Day One includes verses 1-5.  
Verse 2. "And the earth was without form, and void," Knapp says: "The earth was waste (this is applied by the Hebrews and Arabians to desolate and wasted towns) and empty, (hills, soil, unoccupied, like a chamber without furniture; so in Arabic) Conant, waste and empty." Prof. Murphy, "had become waste and void." This language describes a state of the wildest desolation. Ages may have passed while the earth was in this condition. How different was the state of the earth then to what it is now! "O Lord, thou hast made them all; the earth is full of thy riches." Ps. 104: 24.

The Egyptians and Phoenicians, according to Sanctioned, supposed that in the beginning all was gloomy and dark. So the Orphean Hymns represented. According to Homer, Oceanus was the oldest progenitor of the gods, and from him everything proceeded. In fact all heathen nations had a tradition respecting the primeval chaos whence the world arose, and the production of all things by the efficiency of the Supreme Mind; which bears so close a resemblance to the Mosaic account of the creation as to prove that they all originated from the same source.

"Home."  
"And darkness was upon the face of the deep." Knapp, has "deep waters," the LXX has, "abyss." It is often put for the sea. Gen. 1: 2; "God shall bless thee with blessings of heaven above, and blessings of the deep that lieth under." Ps. 104: 24. "He rebuked the Red sea also, and it dried up; so he led them through the depths, as through the wilderness." The earth was covered with water as the last part of this verse does indicate.

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"Moved." The seventy and other Greek interpreters say the Spirit moved over the waters. The Chaldee, Samaritan, and both the Arabic versions render it blew over the waters. Michaelis translates the Syriac, to descend to let ones sink down. Conant is true to the original. He says "Over the dark abyss the Spirit of God brooded; imparting to lifeless matter powers which give it an active agency in working out the divine purposes. The Hebrew word, brooding is highly significant; being used of fowls brooding over their eggs and imparting the vivifying warmth. So the divine power is represented as acting upon the mass of matter, imparting the properties necessary to its proper organization, so as to fit it for sustaining vegetable life, and to be the abode of animated and intelligent beings."

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"And chiefly thou, O Spirit,  
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wildest disorder. The Holy Spirit breathes upon our souls and brings order out of chaos.

Verse 3.—"Light." This was one of the most essential elements, and it was first made. This was not the light of the sun, but as Adam Clarke says, "the original word signifies not only light, but fire (Is. 31: 7, Ezek. 5: 2). It is used for the sun; Job, 31: 26, and for the electric fluid, or lightning, 37: 33; and Is. 44: 16, for the heat derived from the fire." I therefore conclude, that as God has diffused the matter of color or latent heat, through every part of nature, without which there could be neither animal nor vegetable life, that color is a part of the original word.

The nature of light is not known, and hence no objections drawn from that source can stand against this account. The objection that light was created before the sun implies that light cannot exist without the sun, which is false. The scriptures have well put it, Job, 38: 19, 24, "Where is the way where light dwelleth? And as for darkness, where is the place thereof? By what way is the light parted which scattereth the east wind upon the earth?"

"And God said." The beauty of this phrase attracted the heathen critic Longinus. God only had to speak and the light shined forth. "He speaks and it is done, He commands and it stands forth."

God makes this account intensely human so that men may understand it. He speaks as if he were talking to men. Taylor Lewis remarks, "Yes, it is the language of the Infinite when he converses with the finite. Why stumbe at surface objections when the whole difficulty lies far deeper in the question, 'Can the infinite reveal himself at all in language or through any finite medium? Why talk of anthropomorphism as if there was some special absurdity covered by this sounding term, when any revelation conceivable must be anthropomorphic?'"

There is a beautiful allusion and a deep, spiritual meaning in this act of creation. "God, who commanded the light to shine out of darkness, hath shined into our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ."

Verse 4. "And God saw that the light was good." We know not how good light is until we are deprived of it. How pathetically does the blind poet lament the loss of sight:

"Seasons return, but not to me returns Day, or the sweet approach of even or night, Or sight of vernal bloom or summer's rose, Or flocks, or herds, or human face divine; But clouds, instead, and ever-during dark Surrounds me! For the cheerful ways of men Cut off, for from the book of knowledge fair, Presented with a universal blank Of nature works to me expunged and raised, And wisdom at one entrance quite shut out."

If natural darkness is this bad, what must be the loss of our moral vision!

Verse 5. "And there was evening and morning." Notice the phraseology. It is not morning and evening, but evening and morning. This imagery fully illustrates our lives, this is the evening of life to the Christian, and the resurrection day will be the beginning of the morning.

"First day."—Hob. Day one. What associations are connected with it! The first of the six days of creation, the first day of the week, the day Christ arose from the tomb and the Christian Sabbath.

The account given in these verses agrees in a wonderful manner with the Aztec age of Geology. Dana says of this period, "The Aztec rocks as far as they have been examined, contain no fossils." This is what we would naturally gather from the account of Moses. The beginning of this period was "waste and empty."

Notice the following concerning the rocks of this period. "Bedded being displaced, they were also crystallized, that is, changed into metamorphic rocks. Eron the sandstone and conglomerates of the Aztec give evidence by their hardness of the action of the same heat that caused the crystallization of other Aztec strata." All of this must have been a closing event of the age.

At the close of the first day of Moses' account heat or light was created. Now put the two accounts together and see how well they agree. "Thus the great scientific truth so recently ascertained, that both the watery and fiery elements were actively concerned in the geological formation of the earth is implied or indicated by the Mosaic narration instead of being inconsistent with it." Dana says of the first

we know will injure him, without entreating him to desist? "Brethren, if a man be overtaken in a fault, ye, which are spiritual, restore such an one in the spirit of meekness;" Gal. 6: 2.

Church members should cultivate peace and harmony one with another. "Keep the unity of the Spirit in the bond of peace;" Eph. 4: 3.—"Be of one mind, live in peace." If Cor. 13: 11—"Follow after the things which make for peace; Rom. 10: 10. It is needless to argue the value and importance any further, for no church can exist long without harmony. Members should be subject one to another in humility. "Like unto ye younger, submit your selves to the Lord. Yes, to the Lord, and be clothed with humility;" 1 Pet. 5: 5. If the peace of the church be preserved, the members must watch against a talking disposition. Let every member resolve in his heart, "I will be slow to hear and slow to speak evil of others." Then this is a maxim which every member should always keep before his eyes, "silent people can do no harm, but talkers are always dangerous."

Besides these things, there are duties which members owe to the church in its collective capacity. They are bound to take a deep interest in its concerns, and to seek its prosperity by all lawful means. Every one should feel that he has a personal share in the welfare of the church. He should consider that, having selected that place with which he is associated as his religious home, he is under a solemn obligation to promote, by every proper effort, its moral interest. He is to all he can at any time, to affect its prosperity. Some members, from the moment they have joined the church, seem to take no concern in any of its affairs. They scarcely ever attend a church meeting. They know neither who are excluded nor who are received. If members are added, they express no grief. They fill up their places at the table of the Lord, and at some other times attend the house of God, but beyond this seem to have little else to do with the

all the meetings of the church, at least so far as their circumstances will allow. They had better be absent from Sabbath meetings than from conference meetings. How can they know the state of the church, or who is admitted, unless they are present? They should be present.

It is due to the authority of the church that every member should cordially submit to its discipline. Without this, order would be destroyed and the peace and happiness of the church destroyed also. This, indeed, as we have already considered, is essentially implied in the very act of joining the church; and no one ought to think of such an act of union, who is not determined to submit to its rules and its decisions. (Let us all try to live by the excellent teaching of this essay.—Ed.)

Does it matter who Educates Your Child?

The above line I find in the Religious Herald, and I beg your permission to give a little of the dear bought experience of your brother who has passed his three score and ten years, and leave the question open to others, who will in sweeter words reach the hearts of our fathers and mothers.

I was early trained by my non-professing parents to the observance of every duty to God or man; but only as to morality; that is, a gentleman would not commit acts that would bring him into disrepute with the best people; all the vices, no exception, were always spoken of as things no gentleman would ever be guilty of. I served my time within college walls and did not game, drink, etc.; true, I got into the vile habit of using bad words, which, at first, really scared me and when alone, was cause of regret and alarm, but nice boys were in the practice and I got hardened in a degree, yet never forgot the early lessons. I left college after a three years' course free of the vices practiced, except as above, which, when in general society was not practiced.

One of the teachers—say professors—a ripe, scholar, genial friend to the boys, and, of course, popular, though strict in his discipline, was an avowed infidel. He never, for the first time said anything to me of his religious beliefs; only on two or three occasions did only through private between us of a religious character and those were when I asked the loan of books, he refused with

the remark, not suitable for me and I had better not read them. I loved the man, his position, his learning, and adopted in a great degree what was understood by every one as his religious opinions. He was afterwards brought before the Legislature and much feeling evinced.

I could give other cases of females as well as males, but I prefer to let the merits of the question rest on my personal experience. I have often said to my friends, I would rather graduate my son, my daughter in the corn field, with only the education I could afford in their getting, than they should have all the learning of the age, yet their minds poisoned by false impressions of their religion. This is the great evil from love to him, and love to me—helping him by our example.

Of course, there are teachers, incompetent, who make a living at the business easier than in what they are only fit for, manual labor; but the evil is waste of time and money, and the impressions of the youth of being educated, when, not having even a foundation—good reading, spelling writing and calculating.

I would not be harsh, nay, not even unkind, yet for the life of me, I cannot see where honesty is when a man will consent year after year to receive full pay and all the perquisites, when he sends out into the world scholars not even ordinary at spelling words of daily use. There is gross neglect, even admitting qualifications and aptness to teach.

I have known of a hesitation to send to one teacher because the price was, perhaps one dollar more per month. I can also name a father who, when he sends his daughter to go to a certain school because could graduate soonest. Neither of these parents would prefer goods because cheap, nor willing to pay for an animal a price, not looking to real value.

"The children of this world are wiser in their generation than are the sons of light." It is a matter of greatest importance who educates your child, eternally will declare it, who will be responsible—Christian parents, who?

W. H. RANDALL, Moderator pro tem.

Convention Minutes, Meetings, Etc.

Dear Record—I have recently completed the work assigned me by the Convention. The statistical table is not as full as I hoped to have it, owing to the lack of certain associational minutes. Minutes of Sunflower Association came too late. I have gathered from material at hand a roll of over four hundred preachers.

If the clerks will give proper attention to the "make up" of the minutes, this fall, we shall be enabled to make a much better showing next year. I hope it is not too late to speak briefly of our meeting in Port Gibson which commenced on Thursday before the fourth Sabbath in August and continued twelve days. Bro. Piker, of Summit, came early in the meeting. This noble and efficient brother did faithful and official service for the Master. His sermons were full of Christ and with delivered with great earnestness. Bro. Piker is a man of great ability, and his sermons out of his best doctrinal sermons. The brethren Parker were with us three days and helped us greatly by their warm Christian sermons and stirring songs. To ward the close of the meeting, great interest was manifested by those of our denominations. Our little band, together with all Christians who attended, were awakened and greatly revived. In some respects it was a great meeting. Much was said about the preaching—all thought it the very best. Bro. Piker's sermons on the fifth Sabbath were much appreciated and extensively spoken of. Bro. Ingram's sermon on Tuesday seems to have been especially adapted to the occasion.

On Monday night Bro. John P. gave the congregation one of his warm and tender sermons which filled eyes with tears and souls with gladness. Notwithstanding all this effort on the part of his pastors, his faithful performance of those duties, for which he is in the field of Christ. We have,

The Lake Washington Baptist Church, in Conference, Sept. 26, 1880.

Resolved, That the church, in the resignation of its beloved pastor, R. A. Lee, caused by what we believe to be unbaptistic and inconsistent conduct of some of the leading members of this church towards our beloved brother, R. A. Lee, have lost from our body a most noble and exemplary Christian, a zealous and untiring worker in the Lord's vineyard, and a most able and competent minister and defender of the gospel of the Lord Jesus Christ.

Resolved, That we feel that the loss of our dear brother is almost irreparable; that it will be almost impossible to get another who will fill his place with such honor to himself and the cause of Christ as our beloved brother, R. A. Lee, has done.

Resolved, That we tender our dear brother our most heartfelt thanks for the services that he has rendered us in the upbuilding of Christ's church in this part of the vineyard of the Lord.

Resolved, That we ask our dear brother that he will not forget us when he is gone from us; that he will pray God that we may still advance in the service of our Lord, adhering strictly to the doctrine taught by the blessed word of our Lord and Savior Jesus Christ.

Resolved, That we, each and every one of us, who love our dear brother and family as Christians should, meet here this evening, hear the last discourse by our brother to this church, and at the close of the service during the singing of the old and familiar hymn, "Parting Hand," we will extend to our brother and his family the right hand of Christian fellowship as a loving farewell, praying God that he may be more happily situated in his future fields of action than in the one he has just resigned, and that he may be as successful in winning souls to Christ in the future as he has been in the past.

Resolved, That a copy of these resolutions be handed to Brother R. A. Lee, one to the Church Clerk, to be recorded in the record book of this church, and one sent for publication to the BAPTIST RECORD, a paper printed in Jackson, Miss.

Adopted by the church in conference, Sept. 26, 1880.

W. V. RANDALL, Moderator pro tem.

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however, assured that our labor in the Lord is not in vain.

May God's blessings attend the brethren who so faithfully preached unto us "the truth as it is in Jesus." A. J. M.

Port Gibson, Sept. 22, 1880.

Zion Association, Colored.

The tenth annual session of the Zion Baptist Association met in pursuance to adjournment, with the Vaiden Friendship Church of Christ, Carroll county, Miss., on Sept. 9, 10, 11, 12 and 13. Messengers from nineteen churches present. Moderator of the past year, Elder A. Durham, called the meeting to order and read the thirteenth chapter of Numbers, and sang hymn "Come, Holy Spirit, heavenly Dove;" prayer by Elder M. J. Patterson, who opened services by reading the 190th Psalm, and sang "Come, we will love the Lord," and preached a good sermon from 15th chapter and 25th verse of the Acts; then resumed business. All the committees appointed, did their whole duties. Officers for ensuing year—Moderator, Elder J. Harney, Clerk, John H. Vaughn; Corresponding Secretary, C. Maxwell; Treasurer, H. Harper. All of them were punctual to their duties. The session continued five days. We were well cared for and pleasantly entertained. Our business was conducted with much affection; brotherly love prevailed. As a whole we may say that we had a glorious time with the Vaiden Friendship church and vicinity, for which we thank our Creator. The Association adjourned to meet Thursday before the second Lord's day in September, 1881, with Lindsey Spring Church of Christ, Montgomery county, Mississippi. Benediction by Moderator.

Moderator, Clerk and Corresponding Secretary's Post-office is at Vidonia, Miss. Treasurer at Vaiden, Miss.

J. HARVEY, Moderator. JOHN H. VAUGHN, Clerk.

Another Case About "Mike."

It was with two Old School Presbyterians this time; here it is. Mike has no family of his own, but makes his home with his son, who is an Old School Presbyterian. One evening some time since, the Presbyterian pastor was spending a night with the family, and after supper, all were very sociably engaged in conversation in the parlor. The preacher inquired of Mike:

"Has the Baptist church any published Confession of Faith as a standard of appeal, like other churches?" "O, yes sir," said Mike.

"Have you a copy of it?" said the preacher. "I have heard some say you have, and I have heard it denied."

"I have the book," said Mike. "Is it convenient?" said the preacher. "I never saw it, but I confess I have a great curiosity to see it."

"I keep it on my table in my study all the time," said Mike. To this the son replied, with utter astonishment: "Why, father, I never saw it."

"Well, it's there, all the same," said Mike.

"Would you please let me see it?" said the preacher. "Certainly, with pleasure."

Mike withdrew, and in a few minutes returned with a copy of the New Testament, saying as he handed it to the preacher:

"Here is our Confession of Faith and Standard of Appeal; and I am sorry you are both so unfortunate as never to have seen this good book, for it is a real good one."

Both looked on for a moment in blank amazement, and then exclaimed together, "Gee whizz!" The whole thing passed off very pleasantly.

In regular conference the Mansfield Baptist church unanimously adopted the following preamble and resolutions:

WHEREAS, our beloved pastor, Rev. T. W. Ebdolft has deemed it his duty on account of continued illhealth to resign the care of this church; and

WHEREAS, while feeling that it is but just to him, it is with deep regret that we accept his resignation; for in his departure, the church will sustain a great loss, being thus deprived of his able and faithful teaching of the word of God, of his exemplary zeal and fidelity, and earnest self-denial, which, as a Christian he has exercised in advocating, both the material and spiritual welfare of this church; and

WHEREAS, during the five years of his pastorate, his faithful performance of those duties, for which he is so well fitted, his piety and his wisdom

## THE BAPTIST RECORD.

Write communications for the paper and business matters on separate pieces of paper. In all business letters be sure to give both your post office and State, writing all in a plain, legible hand.

### JOB WORK.

All kinds of Job Work not inconsistent with the character of the paper, executed in good style and on moderate terms. Entered at the Post Office at Jackson, Miss. as second class matter.

dom all declare him to be an able minister; therefore,...

Resolved, that while we must accept it as God's will that we should be deprived of our brother's ministrations for the present, at least, his memory will be of perpetual record in our hearts and that prayers will follow him wherever he goes, our petition being that the Lord may grant him health and strength, that he may be able to do every good work acceptable to the Master.

Resolved, that we cordially commend him to all Christians everywhere, as an earnest, pious and faithful worker in the Lord's vineyard.

Resolved, that a copy of these resolutions be spread on our church book, and be handed to our retiring pastor, and one sent to each of the following papers for publication, viz: The Baptist Record and The Baptist Messenger. J. H. SUTHERLAND, Mod. pro tem.

A. V. ROBERTS, Church clerk.

Editor Record.—The following is a synopsis of the next Union meeting of the first District Aberdeen Baptist Association, to convene with Pleasant Hill church Friday before the fifth Sabbath in this month:

Essays: Repentance, W. A. Mayo; The Lord's Supper, A. J. Seale; Christian's Hope, J. R. Vaughn; Call to the Gospel Ministry, J. A. Bolden; Scripture Plan of Discipline, J. L. Henderson; Sanctification, G. H. Turner; How shall Christians settle pecuniary difficulties in the church or in the civil courts? J. H. Garrett.

Exercises: Jude, 12th verse, A. J. Brown; Matthew 11th chapter, 11th verse, W. P. Carter; Titus 3rd chapter, 5th verse, W. F. Davis; State of the soul after death; W. W. Finley; Introductory Sermon, W. F. Davis.

J. S. HARVEY, Moderator. D. W. FOWLER, Clerk.

Troy, Pontotoc county, Miss., Oct. 1, 80.

Brother Gambrell.—Our meeting closed on September 12th; the visible results, increase in membership twelve—seven by experience, three by letter, two by restoration. Bro. Frierley, in a very forcible manner, presented the claims of the State Mission Board on Sunday. The congregation responded thus—cash \$500.00; pledges to be paid by first of January \$136.00. We felt thankful for the result. Our church has paid before this year into missions \$329.50. Brother Gambrell, stir up through your valuable paper, Louisiana Baptists and get them to raise the \$500.00 asked for by the Marion Board for New Orleans.

H. F. VICKERS, Alto, La., Sept. 22, 1880.

Dear Brother—I am happy to inform you of our good meeting at Pine Ridge, in this county; continued one week. The church greatly revived; added to the church, twenty-four, thirteen of whom by baptism. A large majority had been Methodists. Assisted by Bro. L. C. Whitehead. At Oregon, same county, received two for baptism, assisted by brethren Broadway and L. C. Whitehead. To God be the praise and glory. Yours in Christ, T. L. Wright.

Lexington, Miss., Sept. 27, 80.

Dear Bro. Gambrell—I have just closed a meeting at Jackson's Camp church, Tishomingo county. The church was much revived and the truth reached the hearts of sinners. I baptized one at the close of the meeting which was the twentieth during the year. Four were received by letter, others will doubtless follow soon. The preaching was principally done by brother King, of Alabama, and brother Matthews, of Bear Creek Association.

Yours in Christ, R. M. PERRY.

Dear Bro. Gambrell—I have spent my vacation in the swamp! In the Brookfield Association I have visited five churches, and never had I met with as fairer reception. The people seem to want the truths of the gospel in this swamp country. They are going ahead building up Sabbath-schools and prayer meetings. I have been working about two months with them. I am now ready to return to school by the help of the Lord.

S. G. JENKINS, Lake Washington Landing, Miss., Sept. 13, 1880.

Dear Bro. Gambrell—I have just closed an interesting meeting at Flat Rock church, which resulted in thirteen accessions by experience and baptism. One of these from the Methodists and another from the Presbyterians. The church was greatly revived. Truly, L. P. COMSTOCK, Blue Mt., Sept. 23, 1880.



# THE BAPTIST RECORD.

J. B. GAMBRELL, Editor.

CLINTON, MISS.

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## Terms of Subscription.

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## We are able.

The first thing toward doing a good thing is to see that it ought to be done; the second is to feel that it can be done. None of our readers will question that it would be well to raise in Mississippi annually for the spread of the gospel—how much—well, let us say \$70,000. Reader, would it not be an excellent thing to do that? And do you not wish it were done? Further, would you not be willing to help do it? What do you say to these questions? Perhaps, you say, O yes, that would be a good thing, and I would be willing to help do it, but we can't do it; it is too much. Wait a moment. Really we can raise every dollar of it and hurt no one. Better still, we can raise it and help ourselves by doing so. Do you believe that?

Many of our readers will remember some calculations made by Eld. George Whitfield, and published in the Record not long ago. He figured us out for \$163,000 and nobody hurt. There was nothing extravagant in his calculations. Indeed, "we make bold to say that every dollar of that amount ought to be raised this year. But let us look at the matter in another way. Suppose every one of the 70,000 Baptists within our limits were to begin now to live for the glory of God, and the salvation of souls by the spread of the gospel. That is to say, suppose we made this the chief end of life, as it should be. What then? Well, we would act on Wesley's plan: "Make all we could; save all we could; give all we could." That is the sum of all teaching on the subject, except we must make some and give wisely, and with a proper motive. Under this rule, the poorest would not give less than \$2.50 unless they should be a few utterly without means. If we were to put down twenty-five thousand at \$2.50 we would have \$62,500. Not less than twenty thousand could give \$5.00 each. This would make \$100,000. Then there are ten thousand who can give \$10.00 each, which would make another \$100,000. This would leave fifteen thousand of the ablest, which could average \$20.00 each, which would make \$300,000 more. Many of this last class could give from fifty to two hundred dollars, and some of them five hundred or a thousand dollars. Now, as the figures stand, we would have \$62,500. We understand perfectly that these figures will provoke a smile. We started out to figure out \$70,000 and lo! we have \$62,500. Yet, we say that we are able to do this magnificent thing, and help our churches by doing it. The reader is incredulous. Well, let us look at a few facts.

The Moravians are a very poor people, and yet, they gave, on an average, two years ago \$4.50 per capita for missions. We are vastly richer, but if we gave only as much on an average, it would amount to \$315,000. It is safe to say that we have per capita twice the property that they have. Then we are able on the same scale of liberality to give \$630,000.

Again, Mississippi, it is said, pays \$18,000,000 annually for whiskey. This is near \$18.00 per capita for every man, woman and child in the State. Can't redeemed men and women do as well for the cause of their Redeemer as others do for the matchless evil? If they did as well for the conversion of the world as the wicked do to destroy the race, they would give more than \$12,000,000 annually.

We little doubt that Baptists in this State give more than \$62,500 annually for tobacco and whiskey, mostly for tobacco. Is it an unreasonable thing to ask them to do as well for missions? Who will say it is?

Now we repeat, we are able to give every dollar of the amount mentioned; but we will not give a tithe of it this year, and why? Well, there are several things in the way. First, the great body of our people are not living with the right views of life. Worldliness is strangling the piety of our churches. Nothing worthy of our numbers and resources will ever be done till the consecration of the people is greatly increased. We must live for Christ, and feel that to so live is the true end of our being.

In the second place, Christians must be taught that God is worshipped by the giving of money; indeed that he requires such worship. This is not well understood. It must be preached until orthodoxy is crucified in all our churches.

Next, systematic benevolence must be taught and practiced. We

do not deprecate urgent appeals for contributions. On the contrary we delight in them. If we had the means we would send able men everywhere to thunder the commission into the ears of the people that there might be an awakening. But when the spirit is permanently aroused we must have systematic effort. We mean, men must order their business with reference to giving. They must make all they can, save all they can, that they may give all they can. Lastly, we must have pastors who can and will take mission collections, having previously indoctrinated their churches. Pastors is the want of the times. Without doubt we might raise this year \$100,000 for missions, if the cause could be rightly put before the churches. We are not without experience, and can say that neither in country nor town have we found that Baptists would not give when properly addressed. Let the claims of the gospel be fairly laid before the Baptists of this country and we will see that they have the Spirit of Christ. There is a mighty weight of responsibility resting on those who are not to teach and guide the churches. Will pastors ponder these things?

## Stealing Our Men's Time.

A man cannot very well steal an overcoat or an umbrella without knowing it; but a good many men—good, well intentioned fellows—do so unconsciously steal a great deal of what is of more value to a busy man than an overcoat or an umbrella—his time. They have no more right to do it than they have to fish his purse; but how angry they are, as a rule, when it is hinted, even in the most delicate manner, that one's time is his own, and that the other does not own it; he has no right to it. And the worst of this species of "conveying" is that, while a stolen coat may be recovered by process of law, an hour of time purloined is gone forever.

The question is one that deserves to be thought of by the time-stalers. It is thought of often enough by those who are robbed of their precious minutes and hours. The Record has a carefully prepared article on books of etiquette, but the case happens when it is said that the coming book on etiquette "must teach the truth that most people in our time have difficulty to attend to when they are called upon to do it as selfless and vulgar to take up one's time as it is to one's postage stamps, or money or anything else that he may place in company, at his guests' disposal." To be quite perfect the canonical book should teach that it is the very pin of politeness to say to one who is depriving you of your time unnecessarily: "My dear sir, or madam, I have duties to perform, and just so much time to do them in. I must, therefore, say goodbye." Such a formula, incorporated into the general code of good manners, would save vast tracts of embarrassment to kind or too punctilious persons and enable them to get rid of a long without offense.

Meantime, while waiting for the new code—let it be understood that true politeness does not require a man to submit to the rapacity of inconsiderate time-stalers, and that, when occasion requires, he is perfectly justified in turning to them a deaf ear and a cold shoulder, and going out with his business as though they were wherever, in his wrath, he may wish them.—A. Sufferer in *Examiner and Chronicle*.

All public men suffer from this stealage of their time. A friend drops in to sit an hour, which might be spared, but there are several other who have just as good a right to an hour as he. So here are several hours gone in one day. Yet not one of the intruders ever dreamed that it was inconvenient to entertain him, and perhaps not one of them but would take any neglect unkindly. With not a few people, this is a grave question. We must work.

In not a few cases there is so much work to be done in so much time, and yet we are expected to entertain at any length, people who chance to have no work to do just then. Many a man of business has fought hard battles with impatience and only gained self-control after a bitter strife.

It is hard to have time stolen when it is our own; but how much worse is it when our time is another's. Many a time others are injured by our being intruded upon.

Of all men who are subject to be stolen from in this way, we know of no class as frequently raided upon as pastors. This grows largely out of the fact that so many people think preachers have nothing to do, that they are gentlemen of leisure, and that preaching is a thing of nature. We believe it religiously right to say, friend, brother, my time is not my own. I must work, so you must excuse me.

## Elder C. B. Young.

Our readers were informed by the last Record that this old veteran of the cross had passed from earth to heaven. We know Brother Young, and only knew him to love and respect him. He belonged to that noble band of pioneer preachers who, under God, made the wilderness and desert places of the State blossom as the rose.

Entering the ministry early in life with scarcely any education, he, by his strong mind and untiring energy, soon became an able minister of the New Testament. We have met but few men with more of the elements of success. He was progressive, as his large library of well read books indicated. Debarred the privileges of schools in early life, he was nevertheless a strong advocate of education, especially ministerial education. One of the best speeches we ever heard on the subject was delivered by him two years ago. Refer-

ring to himself he said, "But some say you have been useful without college education. Yes, I think I have done some good, but I have had a hard time doing it, and I have been greatly hindered. If I had been educated to telling how much more good I might have done with less trouble to myself."

Brother Young was in hearty sympathy with all the forward movements of the denomination; and not only did he sympathize with them, but he spoke for them and gave largely to them. In every sense he was a large-hearted, princely man. His piety was known and felt by all about him; and to direct all he was endowed with extraordinary common sense and sound judgment.

In any matter requiring common sense and practical wisdom, we would have followed him blind-folded as soon as any man we ever knew.

His life work was a great one. To him more than to any one else, perhaps, the Cold Water Association owes her present strength.

A Prince in Israel has fallen. A truly great man has gone from us. For forty years perhaps he fought the battles of his Master on the high places of the field. The battle is done; the victory is won, and henceforth the hero rests from his labors. "Blessed are the dead that die in the Lord."

## Questions Concerning Divorce.

A colored brother writes to know if a man with two wives should be allowed to preach. We answer no, never. Nor should he have a place in the church nor among respectable people.

Here is another case: "A man and wife are professors of religion. In the course of time, the woman conducts herself so disgracefully as to render the life of her husband and one of her children. Despite the continued remonstrances of her husband, she persists in such conduct and they finally separate—though he has no proof of unchastity on her part—and the church excludes them both. After having been separated several years the man goes for and obtains a divorce, and eventually marries another woman. Two or three years after the man's second marriage, his first wife marries also. Query: 1. Did the man commit adultery in marrying the second time? 2. If so, did the woman's second marriage release the man from the state of adultery? 3. Does the man and his second wife occupy such a position that the church can consistently restore him to membership or fellowship, and receive her on a profession of her faith in Christ, she never having been a member?"

Let it be remembered at the outset that churches are governed by the law of Christ, not by the law of the State. The State grants divorces for various causes; the law of Christ knows of but one cause that is an infidelity to the marriage vow. In the cases recited above there was not a scriptural cause for divorce. Therefore, notwithstanding the act of the court, the parties were not divorced in the eyes of God.

In uniting with the second woman the man formed an adulterous union, and in so doing, released his true wife from her vow to him. But he did not release himself, because a man cannot release himself from a law by violating it. That is plain. The second marriage of the woman was lawful, that of the man unlawful, and never can be made lawful. The church acting under the law of Christ, cannot fellowship the man, while he continues his adulterous relation with the second woman.

The case may be a hard one; the first woman might have been greatly to blame; it might have been impossible to live with her and all that; but the church must stand by the law of her head. Besides the churches must keep up a proper respect for the marriage state.

The second woman, in the case unless she will break her adulterous union with the man.

Another wishes to know what should be done with a sister who goes for, and obtains a divorce from her husband on the ground of neglect, but does not propose to marry again. Answer: Do nothing with her. She may be doing right. The husband having deserted her, still under the law of the State has the opportunity to annoy her. She simply seeks relief from legal restraint, and its annoyances, but she walks still by the law of Christ.

We have other questions on the same general subject; but they can be answered in the light of the foregoing.

## NOTES AND COMMENTS.

We baptized four persons at Terry last Sunday.

The Clinton schools are opening well. Can't report numbers.

Yazoo Association raised \$550 for State Missions. Pretty good.

Brother Melvin is a bit—W. R. Butler. Did you ever know him to bite anybody?

We ought to be profoundly thankful that there is so little political excitement in the South.

The Word of God is the foundation of the Church of Christ.—*Albany Baptist*.

"Principles, not men." Weanend, "Principles, and men." Bad men speaking religious bodies is estimat-

cannot be trusted to carry out good principles.

The colored people have done extremely well under the circumstances.—*Z. T. Faulkner*.

The *Christian Index* has an editorial on prayer for unconverted church-members.

The recent hurricane in the island of Jamaica destroyed eight Baptist churches.

Will brother Noffsinger give us the teachings of the scriptures on covetousness?

Will some competent person prepare a biographical sketch of Elder C. B. Young for this paper.

Will not the brethren look after the interest of the Record in all the associations?

We shall soon write something on Christian charity. That is a subject not any too well understood.

"Never before have so many of the candidates for high offices been from Baptist families, with Baptist affiliations."—*The Watchman*.

The church at Guntown endorses Eld. J. J. Andrews as faithful minister and recommends him to all people where he goes preaching the gospel.

Eld. O. D. Bowen has moved to Haverhill, Mass. Correspondents please take notice.

One church in the Strong River Association has been divided and ruined by the new communion landmark.

The Texas Baptist Herald aims to be the paper of Texas, and it has, encouragement in its aim. Bro. Buckner has an aim in that direction, no doubt.

"Christianity with an If, is what men hold when they renounce inspiration; but alas, the If grows, and overshadows, and at last shuts out the Christianity."

I think the evangelization of Africa depends very largely on the elevation of the colored people of our country.—*A. Gressitt in Springfield Association*.

I am in the habit of believing a Baptist when he tells me anything, though I am taken in sometimes.—*Z. T. Faulkner, in Springfield Association*.

We have been here one week. Conventions large and attentive. Five received for baptism; two by letter; twenty-five anxious.—*J. T. Parker, Aberdeen, Sept. 27*.

The devil has always been open to missions and revivals.—*J. H. Coulter, in Baptist Reflector*. And some Baptists, so-called, have always agreed with him.

We expect a fine time at the Central Association. Let us go up with a mind to work. The last year has been a good one; we must make the coming year a better one.

We have it from exchanges that brother G. A. Nunnally's paper has suspended; and so has his non-agency theory. Some things, beautiful on paper, will not work.

There are some things I do hate, and one of them is to see the Rev. placed before a Baptist preacher's name.—*A. Robertson, Eld. Melvin does not fancy it, either, we believe*.

The Baptists of Tennessee have given to State Missions since Dec. 1879, \$550.—*Biblical Recorder*. Less of something else and more of the go in the commission, brothers of the press.

The Amite City church (La.) is without a pastor, and would like to correspond with a competent minister. Address Deacon S. E. Akers or A. M. Gullett, Clerk of the church. This is a good church in a nice town.

The present session of Meridian Fomale College has opened more prosperously than any session since the yellow fever visited this place. The house is nearly full of boarders, and still they come.—*Pres't. C. M. Gordon*.

The First Church, Memphis, of which Bro. Graves is a member, contributed \$50 to Home evangelism last year. This was one fifth of all the Big Hatchie Association gave. Give them the commission, Bro. Baptist.

Bro. Seary thinks the church question is destined to undergo a new discussion. Some men we know would do well to reinvestigate the whole question. We do not mean Bro. S.

Bro. High, Cumberland: R. E. Melvin on the wing, sometimes one place, sometimes another. A letter sent to him at Camden would probably be forwarded. Will brother or Melvin write to W. M. High?

In Wales it is the practice among Baptists to carry all children to church and every one, old and young, not only remains for preaching, but for the Bible school; so from youth to age the people study the scriptures. Would it were so everywhere.

The idea that God ever saved a sinner by the exercise of his Almightiness is absurd to us.—*The Baptist*. Those who think God does not save sinners by the exercise of his Almighty power should never pray him to exert that power.

"The strength of six English speaking religious bodies is estimat-

ed in round numbers as follows: Episcopalians, 17,750,000; Methodists, 14,000,000; Roman Catholics, 12,500,000; Presbyterians 10,000,000; Baptists, 8,000,000; Congregationalists, 7,000,000."

Brother Westrop is anxious to establish a Baptist Mission in the city of Mexico, and calls upon American Baptists for sympathy and aid.—*Baptist Banner*. Yes; sympathy in that particular form that strengthens the body as well as the soul.

Line Creek church, near Morton, is struggling to build a house of worship. They need help, and should have it. Anything sent to Bro. D. Platt, Morton, Miss., will be properly applied. A little timely help will start the church on the road to usefulness.

We hope that the effort of Dr. Marshall to establish a seminary at Marshall for training preachers and teachers will meet with the hearty co-operation of every white Baptist in the State. Let us help them, brethren, all we can.—*Texas Baptist Herald*. Texas might unite in this good cause, it seems.

"Miss Edmonia Moon, a Southern Baptist missionary to China, having been compelled by ill-health to resign her position, destined to be a teacher, which she regards as next to being a missionary."—*Baptist Reflector*. We heard those who "know Miss Moon say that she is a lady of rare culture and piety."

Some good brethren regard the Convention not only unorthodox, but the best mentioned in the Bible with seven heads and ten horns. It is also thought to have eyes of fire and the eloquence of a Demosthenes. Bro. Gambrell, how about the heads and horns, eyes and eloquence?—*T. C. S.* Such wisdom is too deep for us.

We took down our heading *Chips and Whittings* because a brother said it was not dignified. Dr. Winkler, of the *Alabama Baptist*, has a collection of paragraphs under the heading *Splinters*. What is the practical difference between chips and splinters?

Eld. L. R. Burriss is to open a school this fall at his home, Wood Down, six miles from Baldwin. He has a beautiful place, a large house, a good assistant teacher, and nearly children enough to be independent of the public, nevertheless he will take a few boarders, we suppose, and he will do well by them.

"If a member of one church has a right to commune in another church he has a right to demand the privilege." In the same way we may say that if any one has a right to preach in a church other than his own, he has a right to demand it. Any one ought to see the folly of his reasoning.

I think when I see danger coming it is my duty to raise my voice, feeble though it is, against it, though I am made sport of by the editor of the Record, who has, I fear, very little respect for old ministers.—*J. J. Andrews, in Baptist*. We commend brother Andrews' zeal.

Spurgeon thinks, "If two out of three of the beneficiaries of the *Fraternal College* prove to be efficient, people ought to be satisfied. If would find that nothing short of perfection would satisfy some men if he lived on this side of the waters."

The Pan-Protestant council refused to admit to its membership the Cumberland Presbyterians. The cause assigned is that the latter are not sound on Predestination.—*Central Baptist*. They did right; acted consistently. They cannot fraternize. On the same principles we cannot fraternize with Pedobaptists.

We are afraid there is a good deal of religion in the world which is not entirely a matter of conscience. In opinions and in practices religious people seem to be, in a multitude of instances, just what personal friendship, or family connections, or the social drift has made them.—*Baptist Courier*. Even so.

"Go on as you have been going. Thousands of brethren are with you, and they are still coming." So writes a brother beloved in a private letter. We shall go on. It is our mind to fight it out on the line at any price indicated by our good reasons. It takes us a life time, as we guess I will.

Our best thoughts are folly, our best actions mixed with sin, our strongest weakness. We are only wise as we follow Christ, only righteous as we trust him, and only strong as we cling to the cross.—*J. L. D. Hillyer, in a letter written to a friend who had just escaped a great peril*.

Let us have a Theological professorship at Mercer and one in each State, where we can keep our young ministers in the bounds of reason and truth.—*Baptist Banner*. Young ministers are about as apt to be kept within proper bounds at Louisville as at the State colleges, so we think. Every defection from State peccator is not a departure from the truth. Mark that.

Lytle Baptist church, where we are now writing these lines, has been in existence for more than one hundred years, and yet it has never had a pastor to resign. Every pastor it has ever had died in its service.

Can that be said of any other church in America? If so, let us have the name *Religious Herald*. The church presided over by Brother Spurgeon far surpasses that.

The Calhoun Association has just adjourned. It fell into line beautifully with those Associations that are pushing forward to evangelize the State; gave all I asked for the State Mission work, \$800 for the present Association year. Put the Calhoun on the honor roll.—*J. L. Johnson*. Still they come.

Oh! that our people were but as generous and self-sacrificing as they are numerous. Then, indeed, might we exclaim in the glorious language of "O'Connor's Claila."

"Then watch fires for our jubilee. Would on a hundred mountains glow."—*T. E. Tull*. May Almighty God move upon the great host of Baptists to do a mighty work for him and the world. Let every one who reads this pray for a revival of apostolic usefulness.

"The Orgole Baptist church, among the Telegos of India, the first of January, 1880, numbered thirteen thousand one hundred and six members; up to the 12th of April one thousand two hundred and ninety-two others were baptized, making fourteen thousand four hundred and fifty-four members. This is probably the largest church of any denomination in the world. On the 16th of last April this church had twenty-four native preachers ordained. What a work the Lord is doing there!"

The London Baptist, in its column of "Denominational Intelligence," has this from the Baptist church at Redwich: "Some of our members take their children to the Church of England to have them christened, and do not like for the minister to speak of infant sprinkling." Just such things will be written in relation to American Baptist churches, if they should ever adopt open communion, which leads logically, and in England has led practically to open membership.—*Christian Index*. In our opinion just such things are much more likely to happen as the result of pulpit communion.

It is a significant fact, that simultaneously with the rise of the missionary spirit in the churches and associations of Mississippi and Louisiana, there has been the shedding forth of a copious revival spirit upon us. The revivals for the last two years have followed in the track of the missionary awakening. Is this not a verification of the saying, "Give, and it shall be given you; good measure pressed down and running over?" O, that the Lord's people were wise to undertake large things for God, that he might do great things for them. Let us ponder the significant fact and learn.

WHAT IT MEANS.—A little while ago we made an extract from an exchange to the effect that a man who cannot be depended upon in business matters is no Christian, even if he superintends a dozen Sunday schools. In connection with this we asked Elder Luther Norris to give us his opinion on the question. The question has been asked "What does it mean?" We are astonished that any one should regard the polite invitation to write on an important practical question undergoing discussion in the Record as a reflection upon Brother Norris' character. The call on Brother Norris meant, that in our opinion he was able to write a good article on that subject, and that he would do good thereby. There are plenty of dishonest men in Mississippi, but we never invite them to write for the Record. We knowingly, to write for the Record.

The Reflector is doing what it can in that way, brother Record. We know that it is a very little; but then we are happy to know that the little it has done since February, or what is several hundred dollars more than has been done before. If our mission work will increase for a few years as much as it has this year, we will give our brethren in other States less opportunity to talk about us than they now have. Then we shall be sorry for some body.—*Baptist Reflector*. Yes, you are doing your best, dear Reflector, and your work begins to tell. We are hopeful of the State while you speak out so warmly and wisely for missions. We hope you will soon be sorry for somebody, for then somebody will not be so sorry for you.

Now I must say that, after prayerful and often repeated readings of what he says on intercommunion, I am mortified that he ever wrote what he has written in these forty pages. My desire to agree with him led me to read the forty pages with a hope of seeing proof of the correctness of his position. But it resulted in my being satisfied of his incorrectness. I believe it the blunder of Brother Graves' life, that he ever became the apostle of such a doctrine. I believe its advocacy wrong. I believe it can result in only leading land-markers into controversy with themselves, in hot headed men dividing our churches over it, and in the ridiculous, triumphant laugh of anti-landmarkism in bringing land-markism into disrepute.—*W. J. Jarrell, in Texas Baptist*. All this is true. "Old Landmarkism. What is it?" will do all that can be done to bring land-markism into disrepute and contempt.

MISSION LESSONS.

LESSON VII.

Subject.—The great work of the Church.

Golden Text.—Ye are the light of the world.

The admiral in command of a powerful squadron sails with sealed orders. When the appointed rendezvous is reached, the orders are opened and read with the greatest care. When the document is fully understood, and not till then, does he give the necessary orders to his lieutenants, who proceed to carry out the will of their sovereign, though it cost every ship in the fleet and the loss of every life. That fleet of stately ships, the Church, sails under no sealed orders. At the beginning of the voyage, the admiral, her sovereign in person, mailed his orders at every mast-head and posted them in every ward and gun-room in the fleet. Officers and men know the orders by heart, but how few understand or heed those momentous words—*Go ye into all the world and preach the gospel to every creature*.—*Dr. Carpenter*.

Q. What is the great work of the Church?

A. The evangelization of the world.

Q. Who are to take part in this work in teaching all nations?

A. Every member of the church, old and young, pastor and layman, male and female.

Q. How far this be; can all preach?

A. All can actually assist in preaching the gospel to every creature. Some members of the church, can themselves go, all (except those totally helpless and dependent) can assist in sending those that will go, and all can give their earnest and important prayers for the salvation of the heathen, and words of encouragement to those who are laboring. Paul says, "If now shall they preach except they be sent?"

Q. Who are disobeying the command of Christ?

A. Every one not directly engaged in furnishing the gospel to those who have it not.

Q. Upon whom are the heathen dependent for the light of the gospel?

A. "Ye are the light of the world; ye are the salt of the earth," says Christ. Is it true, oh Christian, that you have the light and are letting others perish without it? Is it true, with the Bible in your hands, you can know of millions of souls perishing without ever hearing of your blessed Savior, and yet be so unconcerned, so indifferent as not to make an effort to send them the gospel? Is it true, that with a heart like adamant you disregard the Macedonian cry, "Come over and help us," yea, more, and disregard the Master's voice, "Go," and even (I blush to write it) ridicule and deride those who plead the cause of the perishing?

Q. Tell it not in Gath, publish it not in the streets of Askelon, that there is a Christian who is willing to rest satisfied and contented, with folded arms, while there is yet a soul to perish without ever hearing the name of Jesus.

B. H. W.

## What Field?

The four little questions that I wrote for the Record of 31st August last, were not intended to take any mission ground anywhere; but I see they have evoked a regular broadside from Bro. Whitfield, who seems to conclude that I am desirous of waiting about missions until every man, woman and child in our own broad land are converted. Now I neither look nor now departure in the simple asking a few questions, though our good brother certainly did when he wrote the following:

"United States sinners are sick of the gospel. They've had it till they are surfeited with it and I for one had rather spend my efforts in sending the gospel to those who have never had it, and who, for the want of it, are perishing at the rate of a million a month." I extremely regret that any minister of our denomination should have felt it his duty to pen the above sentence. Its own exhibition carries defeat to it and I will not attempt to reply to an argument that is too weak to stand alone. May God open our brother's heart and fill it with the warm fires of benevolence towards those who are yet without the gospel in our own broad field.

I wish us to till our own fields first, and not leave a field now white for the harvest, in order to scatter our feeble means in garnering in the uncertain crop upon the banks of the Burmester or the Indus. It is our surplus means, our surplus forces that we are to send to trans-oceanic lands. Here our pastors are but half paid and in many places we can have but one Sabbath a month occupied; because we can raise means for no more.

As we wish to cripple our pastors with weary travel, by taking a portion of their support for distant lands? If Brother W.'s people have raised a surplusage, more than is needed for home work, then let it be wasted to the heathen far as the breeze blows.

Let our own Southern land we have people who through the wonder-working of a somewhat mysterious providence, have been suddenly lifted from servitude to sovereignty. These understand our language







# THE BAPTIST RECORD.

## FAMILY CIRCLE.

CONDUCTED BY  
MRS. J. B. GAMBLELL.

### The Single Head of Wheat.

Here is a poem which "comes home" to the heart, full of comfort and healing. With a special thought for the wives of preachers, and for all who are called to live for the Kingdom, I clip it from *The Religious Herald* for the Record.

Slowly, with the years,  
Who had labored long and late,  
Came last the Master's bidding,  
And was latest at the gate.

There came from all the others,  
Weeping bitterly, I told,  
I had come from early morning,  
Working for the good of soul.

And to the Master's presence,  
Came with weary, toil-worn feet,  
Bearing, as my gathered harvest,  
But a single head of wheat.

So with tearful eyes, I watched them,  
As they faced that midnight hour,  
On the day when they had labored,  
Down the long, dark, lonely road.

And how sweetly, then the blessing,  
Sounded to my listening ear,  
"Noble, my faithful servant,  
I have only this for thee."

I have labored long, O Master,  
I have toiled from morn till night,  
But I sought, and found no comfort,  
In the work of my own hand.

So the day had passed unnoticed,  
And to-night with shame I came,  
Bringing as my gathered harvest,  
But a single head of wheat.

Then I laid it down with weeping,  
At his blessed feet I fell,  
And he smiled upon my trembling,  
And his smile was peace and rest.

"Child, it is enough," he answered,  
"I have asked for thee, thou hast brought,  
And I have found it all in thee,  
Truly, bravely, hast thou wrought."

"This was thy appointed mission,  
Well hast thou performed thy task,  
Have no fears that I will chide thee,  
This is all that I would ask."

Then I woke; but long the vision  
In my heart I pondered still,  
While I tried to grasp the meaning,  
Which in this dream I saw.

And at length it dawned upon me,  
I had found my true reward,  
Never mind what others gathered,  
For I had found my head of wheat.

It is the "single head of wheat,"  
That is the true reward of all,  
Who, with a simple, faithful heart,  
Have done their duty well.

For the Record.

### FAIRY DELL.

#### OR THE PRAYER OF FAITH.

##### A Story for the Little Folks.

By Mrs. Edith Rayson.

#### CHAPTER I.

In one of our southern parishes, on the banks of one of the many little rivers, or bayous, in which Louisiana abounds, there stood a large, roomy, one-story white cottage with galleries all around, low French windows on all sides, and through the center of the building was a large airy hall, which caught every passing breeze, making it a general rendezvous in summer. Hanging baskets with trailing vines hung from the ceiling of the gallery; flower stands covered with rare exotics, dotted here and there its polished floor; and vines, which clambered about the walls, and its sides summer and winter, made it appear as at home of the fairies; hence its name—Fairy Dell. There was no flower garden; only one or two squares were devoted to flowers in the kitchen garden, but in front of the house flourished lofty magnolias, which grew in a semi-circle on each side of the carriage drive, from the gate to the house, and looked as though planted by man so perfectly as they stood. Beneath their shade played two little children, a boy and a girl. The boy, Willis, had great dark eyes, black hair, marked features, and a manly air about him which seemed to say, "I protect my sister." The girl, Evelyn, or she was sometimes called, Eya, was a blonde, but not very tall, very long and waving eyes of dark blue, and a complexion fair and blue, with the faintest possible tinge of pink to relieve its extreme whiteness. There was also an orchard through which they sometimes strayed. Back of the house lay their father's fields of waving corn, blooming cotton, and, best of all, rice after rice of sugar cane. But they were too young to venture into the fields, so most content themselves with walking with mamma through the orchard and on the bank of the river in front of the house. The woods back of the house were old, solitary, and after a while Willis and Evelyn, and their mother, Mr. and Mrs. Fairfield, would take them in a buggy to see the woods, where the birds sang the year round, where flowering vines bloomed in winter as well as summer, and where spreading beeches skirted the little stream from source to outlet. This was a happy home, and plenty abounded; the golden rule was the watchword of the family. Had I been called on to find an Eden on earth I should have pointed to Fairy Dell and its inmates for we were it plenty and happy, and as for the man in the house, he was called, Mr. Fairfield, to get out of the way. He moved far, far enough, as all thought, but

the oak limb was very large, and as it fell carried a limb of the next tree with it, which came crashing down and struck Mr. Fairfield on the head, killing him instantly. Thus, in one instant, though it was lovely spring and noontide fair, was this household plunged in the midnight of sorrow and the woe of despair, praying that however fair there's nothing to be but Heaven's. After the death of her husband Mrs. Fairfield could not endure the sight of Fairy Dell; for every tree, flower, book or picture, brought to mind some detail of that true, fond heart now still in death, and leaving the house and furniture as it was, led to another tenant for a number of years, she took a small but neat house in the town of F—, where she could educate her children, for whom she now lived.

There are some brothers and sisters who are too kind, and each other continually and seem to look on each other as natural enemies, and I fear that the majority belong to this class. Such are what the Bible says without natural affection; but, oh, should death lay his icy hands on one of these, how much would those left have to reproach themselves with; how vivid they would be each and every one of them, and given to the now silent sleeper. Oh! self-reproach, how bitter is thy sting! If you would be delivered from this bitterness be kind to the living, for truly "in the midst of life we are in death," and the one for whom we are to live, is the one for whom we have the most to live.

And I think, for him, saying, "I have only this for thee."

I have labored long, O Master, I have toiled from morn till night, But I sought, and found no comfort, In the work of my own hand.

So the day had passed unnoticed, And to-night with shame I came, Bringing as my gathered harvest, But a single head of wheat.

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blind a minute; then it didn't hurt any, but it aches worse and worse."

The mother examined the head but could find no bump, so bathed it all. He smiled weakly, kissed her and went to sleep. How little, or rather how not at all, she dreamed it was her darling boy's last—last kiss.

She told his father, and he went up. He was tossing and turning, and rocking his head with a low moan, moan, moan. As she looked, a slight spasm passed over his face. She called at once for a physician. Soon the dear child was in fearful spasms, and before midnight he was dead.

The bone back of and near the ear was fractured by thumping stone. I was told this more than a year ago, and last week a lady from another town told me of two brothers playing snowball, and one threw a bit of ice that struck the other, behind the ear and he lived but twelve hours.

So I write in warning to happy, playful boys, and close as I began—PLAY GENTLY—Miss L. E. Sanford in *New York Observer*.

### The Pronunciation of "U."

As the schools have just opened and as everybody reads your paper, I wish to call the attention of the teachers and pupils to a fault in English pronunciation exceedingly common in the North, rarely heard in the South.

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### Grave of the Author of "Home, Sweet Home."

A letter from Tunis, Africa, says: "I must tell you of our visit to the Protestant cemetery, to see the grave of John Howard Payne, the immortal author of 'Home, Sweet Home.' This man, who never knew the joys of a real home, died alone and unhappy in this far-off land. We also called upon our American consul at Tunis, who told us some interesting things in connection with the last years of our unfortunate countryman, who died in the same room in which we were then sitting."

In a small enclosure, planted with cypress trees, and shut in with high walls, we found this quiet resting place of the dead, among many tombs of foreign consuls, English, German and other nationalities. Our attention was first attracted to the main white marble slab, resting on a square foundation, and overlying by an immense poplar tree, and whose long, graceful branches reminded us of the weeping willow of our own land. We read the inscription:

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Small Farms Best.

There has been some lament over the tendency in this country to mass great areas of real estate under one management, and these have been expressed in the West, at least, as having some experience of the evils of landlordism which have cursed other parts of the world. But such fears appear to be groundless. We have no law of entail, and the probability that these vast areas will remain under a single management is rather small. The big farms of the West are peopled by comparative failures. Dairy farms, the Dakota farmer, and Glenn, the California nabob, have not succeeded well. The Sullivan farm in Illinois has been cut up, and the work of subdivision is more likely to go on than that of accumulation.

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